and emphasis to your discourse.

Avoid a muttering, mouthing, stuttering, droning, guttural, nasal, or lisping pronunciation.

Let your speech be neither too low nor too loud, but adjusted to the ear of your companion. Try to prevent the necessity of any person crying, "What? what?"

Avoid a loquacious propensity; you should never occupy more than your share of the time, or more than is agreeable to others.

Beware of such vulgar interpolations as "You know," "You see," "I'll tell you what."

Learn when to use and when to omit the aspirate *h*. This is an indespensible mark of a good education.

Pay a strict regard to the rules of grammar, even in private conversation. If you do not understand these rules, learn, whatever be your age and station.

Though you should always speak pleasantly, do not mix your conversation with loud bursts of laughter.

Never indulge in uncommon words, or in Latin and French phrases, but choose the best understood terms to express your meaning.

Let your conversation be intellectual, graceful, chaste, discreet, edifying and profitable. And above all seek the guidance of the Spirit of the Lord to help you in all conversation and acts.

A PROPHETIC INCIDENT.

Beaver, Oct. 8, 1880.

Editor Deseret News.

There are many incidents in the life of the Prophet Joseph Smith connected with the private affairs of individuals which, although strong collateral evidences that he was inspired of God, never find their way into his biography. The following occurred sometime after the Prophet's return after leading Zion's Camp to Missouri, in 1834. I was in Kirtland at the time near his residence.

It was well known that Elder Lebeus T. Coon, of the company, left Clay County, Missouri, for Kirtland, Ohio, at a stated time, with intent to return direct to his home in the last named town, and the period of his arrival was easy to estimate, in fact, I think he had written about when here, though not known to any one. The time arrived and passed, even weeks, and, I believe, some months passed, but no tidings of brother Coon. What could be the matter? Was he murdered by the Missouri mob, or had he sickened and died? Sister Coon felt sure, if alive and detained on any account, he certainly would write and let her know. She, as may naturally be supposed, was sorrowful and downcast. Early widowhood, with, I think, an only child, an infant at the breast, was feared. In this state of mind she went to "Brother Joseph," and asked him whether he thought her husband was living or dead. He cast his eyes downward for a moment, then looking at her said in substance, "Brother Coon is not dead, he is sick, and has been at the point of death, but is better. He will be here in three weeks." Just three weeks from that day the emaciated husband and young father arrived and corroborated every word the prophet had said concerning him.

If you think the fact worth publishing, which doubtless all who lived in the south part of the town and knew him will remember, it is at your disposal.

Your brother,
DANIEL TYLER.

—*Deseret News.*

Writing on glass has become possible for every one by means of an invention called "Sabier ink." The preparation is applied with an ordinary pen to any glass surface, and cannot be washed or rubbed off. It is likely to be of considerable use to chemists, opticians, and photographers, and in the household, and is perhaps adaptable to purposes of artistic decoration.

"Married, in Chillicothe, Sept. 12, Herbert L. Rollingstone and Emma J. Moss." Thus one familiar proverb receives a death-blow.

"Why didn't you send for me sooner?" asked a doctor of a patient who was very ill. "Well, you see, doctor, I could not make up my mind to take such a desperate step."

The following advertisement appeared lately in a provincial paper—"Wanted, a man and his wife to look after a farm, and a dairy with a religious turn of mind without incumbrance."

POETRY.

THOUGHTS OF THE PAST.

[SELECTED.]

How often do we long to turn
From new and from to-morrow!
How often for the past we yearn,
With all its clouds and sorrow!
Not that we wish again to tread
Its pathways dark and lonely,
But that we would recall the dead
For one brief moment only,

To tell them that we loved them well,
And all that seemed unkindness,
The hasty word, the angry glance,
Were done in human blindness.
And that short moment all should be
Of loving words and tender,
That they unkindness of the past
Should never more remember.

Alas, our sighs are all in vain—
The past has gone for ever!
We pray old Time to stay his flight;
He sternly answers, "Never!"
And, oh! how much we stand in need
Of hearts kind and forgiving!
Yet those lost days may be redeemed
By kindness to the living.

INFORMATION WANTED.—Jedediah Orme wishes to know the whereabouts of his uncle Joseph Orme, who emigrated to Salt Lake City, in 1864 or 65, from Whittington Moor, near Chesterfield, England. Address: Jedediah Orme, Glass House Inn, Codnor, Derbyshire, England.—Utah papers please copy.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 48, Vol. XLII. Monday, November 29, 1880. Price One Penny.

LEAVES FROM THE TREE OF LIFE.

(From the Salt Lake "Contributor.")

SECOND LEAF.

Faith in God once quickened in the human heart, conscience is awakened and the mind is self-convicted of sin. Repentance follows as the consequence. This includes sorrow for the past and determination for the future. The first of these without the second is not genuine repentance. It is barren and fruitless, and is therefore unacceptable to God. Resolutions of future rectitude are naturally accompanied by grief for past wrong-doing, but regret may exist without reform, and such is not saving repentance, the virtue of which is in turning from evil and cleaving to good. Tears, self-reproaches, lamentations, self-abasement in language or in gesture do not constitute repentance, no matter how loudly they may be indulged in or how conspicuous they may appear, but it is evidenced by forsaking things one knows to be wrong, and practicing that which one is satisfied is right. Humility is one of its chief characteristics, and this prompts obedience.

As repentance follows faith, so baptism succeeds repentance. For the wish to work righteousness in future implies a desire for forgiveness of past guilt, and baptism is ordained for the remission of sins. This opens the broad questions of sin and redemption and the doctrine of the atonement.

There are two general divisions of sin, viz., original and actual. Original sin is that which was committed by the parents of the race, the consequences of which pass upon all of their posterity. Actual sin is that committed by each individual, and for which he is personally responsible. Adam and Eve broke the divine law given to them in the garden, the penalty for which was death, natural and spiritual; the first being the separation of the spirit and the body, and the second, banishment from the presence of God. The taint descended to their offspring. Death is the common lot, and a veil is drawn between man and his Maker. Thus mankind are prone to do evil, and the consequence is that "all have sinned and come short of the glory of

God." "The wages of sin is death."

Redemption is rescue from the results of the fall. This can only be achieved by the raising of the race from the dead, and restoring them to the presence of God. To effect this Christ came. Doing no sin he gave himself as a ransom for those who sinned. He upon whom death had no claim gave himself to death, that he might satisfy eternal justice and give mercy room to act. Death came by Adam, life comes by Christ. Through one act death entered the world, through one act life will come to all that death has grasped. "As in Adam all die, so in Christ will all be made alive." Good and bad, believer and unbeliever, male and female, young and old, will be raised from the dead and brought into the presence of the eternal Father. This is the work of Jesus of Nazareth, who shed his blood in this great atonement to redeem all mankind from the fall.

But this was only part of his work. He died not only to atone for original sin but for actual sin, and to become the mediator between God and man. "Without the shedding of blood there is no remission of sin;" this is the law. His blood was shed for the sins of the whole world. For original sin unconditionally; for actual sin conditionally. Mankind had no part in the commission of the original sin, they perform nothing in the redemption therefrom. Its effects came through no acts of theirs; those effects will be removed without anything they may do. No conditions are required as preliminaries to redemption from original sin; it was committed by Adam, it was atoned for by Jesus Christ. But as each person is guilty of his own sins, so he must comply with the conditions which will entitle him to the full benefits of Christ's atonement for his own sins. Among these conditions are faith, repentance and baptism. Saving faith must necessarily include the Son as well as the Father in its objects, because salvation comes from the Father through the Son, and as Christ died for all, there is no other name but his given under heaven whereby man can be saved. Repentance, as we have shown, includes humility, which leads to obedience, and baptism follows, in which is given to the repentant believer that remission of sins obtained through the shedding of Christ's blood in the place of the blood of the sinner.

Baptism, as a part of the Gospel, is the complete immersion in water of a repentant believer, by a man having authority to act "in the name of the Father, and of the Son, and of the Holy Ghost." All this is essential to its validity. The candidate must believe and repent. The administrator must have divine authority. The ordinance must be performed correctly. There is but "one baptism," as there is but "one Lord and one faith." Any other kind of baptism is spurious and of no effect. The believing repentant sinner, after making covenant with God to forsake evil and keep His commandments, is taken down into the water by the duly authorized and ordained representative of the Lord Jesus, and being dead to his old sins by repentance, is buried from his old life by immersion in the watery grave; and then raised up again to newness of life, is "born of the water," and stands on earth a new creature in Christ Jesus. He is clean before God. He is as pure from guilt as a new born babe. Though his sins were as scarlet, he is now washed whiter than wool, and is prepared for the next step on the straight and narrow path which leads to life eternal. Happy indeed is he. Joy unspeakable fills his heart. Peace indescribable dwells in his bosom. Purity shines in all his nature. He has entered in by the door into the sheep fold, and is one of the flock of Christ. The load of his past misdeeds is rolled from his shoulders and he is free. The liberty of the Gospel is his. Henceforth he should be the servant only of the King of kings, and a soldier of the cross. But he has a warfare to fight which will require all his strength, resolution and fortitude. For he has come out from the world, and the world will hate him, and persecute him, and malign him, and try to despitefully use him. The flesh of his own being will be in conflict with his spiritual nature new brought into actual life. And Satan,

the great adversary of the children of light, with his hosts of emissaries, will take special pains to tempt and try to allure him from the path of salvation. But God will be on his side, and if he holds true to his baptismal covenants, he will come off more than conqueror over all, and obtain the full and complete benefits of the atonement wrought out by the spotless and merciful Savior, who henceforth is his loved and loving Lord.

C. W. PENROSE.

ANECDOTES OF ELDER GRANT.

[The following from the pen of Professor Theodore B. Lewis, concerning Elder Jedediah M. Grant, who afterwards became Second Counselor to President Brigham Young, will be interesting to the Saints in Europe, for we all love the memory of those good and great men who helped to lay the foundation of God's Latter-day Work. We clip the article from the Salt Lake *Juvenile Instructor*.—ED.]

"It was the good fortune of Elder J. M. Grant to be the first to open the door of salvation to the people of South-Western Virginia, upon whom he made an impression that time does not seem to remove. This impression was the result of his honesty and truthfulness, and his readiness to meet the foes of truth, added to his peculiar clearness, force and power in preaching the divine principles of the Gospel. He was an earnest worker. Through his earnestness, sincerity and practical common sense, he was often thrown into the society of men and women of the highest culture and intelligence that the State contained.

"In this connection a rather singular coincidence is related.

"About the time of his first appearance in Burk's Garden, Tazewell County, Virginia, he held his meetings, generally, at the residence of Colonel Peter Litz, a man of considerable wealth and influence at that time.

"At one of these meetings, I think about the second, a very large concourse of people had assembled, and it was decided, on account of the size of the congregation, to hold the meeting in the orchard, there being a beautiful blue grass lawn beneath the trees.

"It was the Sabbath day. That morning, a Miss Floyd, sister to the late John B. Floyd, who lived a few miles distant, was reading the Bible, and accidentally turned to the passage, 'Prove all things; hold fast that which is good.'

"She arose immediately, ordered her carriage, and said: 'Inspired by that injunction, I will go and hear what that 'Mormon' has to say.'

"When she arrived at the place of meeting, she gave orders for her carriage to be driven around to a position where she could remain seated in it, and still be able to hear the remarks of the speaker.

"The moment her carriage stopped, Elder Grant arose and announced his text: 'Prove all things: hold fast that which is good;' from which he preached a most powerful sermon.

"Colonel Litz told me he never heard anything so clearly set forth as the principles of the Gospel were on that day. The evidence adduced as to the divine authenticity of the doctrines preached by the Saints was overwhelming, and the testimony borne was most powerful.

"At the close of the meeting Miss Floyd alighted, walked up and introduced herself to Elder Grant, and invited him home with her.

"Miss Floyd was a lady of rare qualities of mind, and had taken advantage of every opportunity for intellectual advancement. Her information was vast, and of a solid nature. She was the best genealogist in the country, and was thoroughly posted in religious matters.

"She was so deeply impressed by

the sermon, that she made the remark to the elder after the close of it:

"'Mr. Grant, I am a Catholic; and if Catholicism is not true, 'Mormonism' is. I am fully persuaded that 'Mormonism' is next to Catholicism.'

"She was afterwards a true friend to brother Grant.

"That and other discourses of the same kind did a powerful work, and laid a foundation upon which elders are building up branches of the Church in that region to-day.

"Elder Grant had not the advantage of a collegiate education, and naturally had a dread of meeting with men who were highly educated. He often expressed this feeling to others. But when he came in contact with men of that type, they seemed to be mere pigmies in comparison with him, when discussing the principles of the true Gospel.

"One very amusing incident was told me, which shows the peculiar way brother Grant had of testing the material with which he had to deal.

"The Lutheran church in Burk's Garden had a minister, the Rev. Ruby, who was a very fine scholar in the Latin and Greek languages, and was considered a thorough theologian.

"A certain man in the place, who was very fond of fun and debate, urged the Rev. Ruby to challenge Elder Grant to meet him in discussion on religion, stating to him that Mr. Grant was uneducated and ignorant, and by so doing he would expunge the 'delusion' from the community and do a great good.

"Thus urged, the challenge was given and accepted.

"The two, Rev. Ruby and Elder Grant, had never met, nor even seen each other.

"A few days before the time appointed for the discussion, the two parties chanced to meet at a public gathering of some kind, and the waggish instigator of the discussion was there also. The latter stepped up to Elder Grant, and said:

"'Mr. Grant, allow me to introduce you to the Rev. Mr. Ruby, the Lutheran preacher.'

"Brother Grant stepped back and gave the reverend gentleman a thorough inspection, and then said:

"'Did I understand you to say *preacher*?'

"'Yes, sir.'

"'Well, well; if I was secreted in the bushes along the side of the road for the purpose of waylaying a preacher, and Mr. Ruby should pass along, I wouldn't even snap a cap at him.'

"The reverend gentleman was completely thunderstruck. He had no more use for Elder Grant, and remarked: 'If that is the kind of man he is, I don't want to have anything more to do with him.'

"It was enough, there was no discussion. Thus brother Grant disarmed his foe, and marched on triumphantly to victory, scattering the seeds of eternal truth, which have taken root in the hearts of many and sprung up, and in their turn produced fruit.

"It can be truly said of Elder J. M. Grant, that he has left 'footprints on the sands of time,' for I saw them and took courage."

AMONG THE GRAVES.

(From the Salt Lake Woman's Exponent.)

Who is there that cannot sympathize with us when we talk of spending an hour among the graves? Who has not been called to follow some loved one to his last resting-place? And if, perchance, there should be any (few indeed their number) who have not been called to consign those near and dear to them to the silent recesses of the tomb, yet have they visited the house of affliction, to comfort the mourner, to pour the balm of sympathy and consolation into the sorrowing hearts of the bereaved ones, to weep with those who weep, and with willing hands assist in performing the last rites for the departed—so sad, and yet so necessary! Then

we join the train of mourners, and follow the remains to their last resting-place, and feel the heart-pang that all must experience when the first earth drops on the narrow abode of those so loved; the earth closes over them, and we see them no more. Perhaps we return a few times, perchance to scatter a few flowers, or raise some monument to the memory of the dead. Then we stand among the graves, and ponder, and seek to penetrate the mystery of the tomb, and of our being. Lying all around us are the trappings and spoils of the grim monster, Death—from the infant of a day to the aged patriarch; the maiden in the first blush of womanhood; the youth, just entering on the joys and ambitions of life; the mother, who is cut off in the midst of her usefulness; the strong man in his prime, the man of wisdom, and the man who has spent his days in sin and sold himself for naught. The strength of the strongest has become weak, and all have succumbed to the power of the great destroyer—Death.

And is there no escape from thee, thou mighty Conqueror? Must our eyes ever dwell on the darkness of the tomb? Is there no hope? O, yes; for when we raise our tearful eyes, and in anguish of spirit breathe a silent prayer to the Father of mercy to heal our broken hearts and send comfort to us in our affliction, the sweet and consoling influence of the Spirit of the Lord descends upon us, and we are enabled to leave the darkness of the tomb, and to understand that the sting of death has been taken away, and the darkness of the grave been conquered, for heaven-born Faith raises her glorious pinions and soars aloft to where sits the Redeemer, who was tempted in all things like unto us, yet without sin; who broke the bonds of death and the grave, and ever liveth to make intercession for us who love him and keep his commandments.

And glorious Hope casts her anchor sure and steadfast within the veil of the promises, judging him faithful who has promised, knowing that He doeth all things well. And there must needs be a space between the time of death and the resurrection; and mighty Love, stronger than death, casteth out all fear, and anticipates the rest that remains for the people of God; while with Faith's strong-reading eye we pierce the future, and behold in anticipation the glories and triumphs of the Saints—when the Lamb shall stand upon Mount Zion with the great company of the redeemed, who have come up through great tribulation; when the tears shall be wiped from off all faces, and sickness, sorrow, pain and death be felt and feared no more.

Then let us leave the silent inhabitants of the graves to rest in peace till the glorious morning of the resurrection, when they shall come forth in immortality to inherit the glory prepared for them. And let us who are still left to toil and suffer in the great battle of life, so live, that when the summons comes for us, when "the silken cord shall be loosed and the golden bowl be broken;" when the shadows of the dark valley surround us, though the waters may be cold, and nature shrinks abashed, may we meet Death, not as a conqueror, but as a friend. "O Death, where is thy sting? O Grave, where is thy victory?"

N. C. Y.

SOME EXCELLENT MAXIMS.

George Francis Train, an eccentric but honest man, who has written and said some good things in his time, once gave the following original, sharp, and practical rules of life to some college students in America:

"Rise early; be abstemious, be frugal; attend to your own business and never trust it to another; be not afraid to work, and diligently, too, with your own hands; treat everyone with civility and respect—good manners insure success; accomplish all you undertake; decide, then persevere; diligence and industry over-

come all difficulties; never be mean—rather give than take the odd shilling; never postpone till to-morrow what can be done to-day; never anticipate wealth from any source but labor; honesty is not only the best policy, but the only policy; commence at the first round and keep climbing; make your word as good as your bond; seek knowledge to plan, enterprise to execute, honesty to govern all; never trade beyond your stock; never give too large credit: time is money; make few promises; keep your secrets; live within your income; sobriety above all things; luck is a word that does not apply to a successful man; not too much caution—slow but sure is the thing; the highest monuments are built piece by piece; step by step we mount the pyramids; be bold—be resolute when the clouds gather; difficulties are surmounted by opposition; self-confidence, self-reliance is your capital; your conscience the best monitor; never be over sanguine, but don't underrate your own abilities; don't be discouraged; ninety-nine may say no, the hundredth, yes; take off your coat, roll up your sleeves, don't be afraid of manual labor; America is large enough for all; strike out for the west; the sea shore cities are too crowded; the best letter of introduction is your own energy; lean on yourself when you walk; keep good company; the Spaniards say, 'If you lie down with dogs, you will get up with fleas;' keep out of politics, unless you are sure to win; you are never sure to win, so keep out."

He had doubtless seen the frivolous and useless lives of many of the young men who ape the fashions of society, and think to obtain a living without either mental or physical labor, and who anticipate something to "turn up" to make them wealthy, or famous, or both. Neither wealth nor fame were ever justly reached by the poor without labor, and the very effects of wealth upon those who float into affluence on the tide of fortune, show that the Creator intended to be literally understood when he said that man should "earn his bread." It is true that some may not do so in the field, nor at the work-bench; but if not the body, the brain is always necessarily put in action in order to attain that honest living which gives man the right to look every one in the face, and be independent of aid except from the Giver of all good. And the greatest gifts He can bestow in the line of earthly blessings, are those qualities of mind and body which fill us with ambition to work honestly, manfully and intelligently for the things we need. Next to faith in God, to aid us in obtaining a living, a love of work is the choicest gift to man.

PRESIDENT TAYLOR'S BIRTHDAY.

A pleasant gathering of the family and relatives of President John Taylor took place at his residence in the 14th Ward, last evening, (Nov. 1st,) the occasion being the celebration of his 72nd anniversary. There were present, in all, about fifty persons, his wives, children and grand-children, brothers, sisters and other relations, including President Geo. Q. Cannon. It has been the custom in brother Taylor's family for many years to commemorate his birthday by a meeting of the family circle, and it can be truly said that last evening's party was not behind any previous one in the peaceful enjoyment experienced by all present. It must be pleasing to the President, on such occasions, while surrounded by his friends and relatives in a comfortable and happy home, to meditate upon the varied scenes of his past eventful life, and contrast the pictures of then and now. Few men, if any, in this generation, have passed through the tribulation for the Gospel's sake, and are living to-day to relate that experience which President John Taylor has. His past life is full of the incidents common to

the career of God's chosen servants, from the time he first embraced the truth, to the period when he suffered all but death in Carthage Jail, at the side of the Prophet Joseph, and thence onward till the present, when he finds himself occupying the position—the highest office on earth—once held by him who fell beneath the bullets which also pierced his own body. God mercifully spared his life at that time, and preserved him for much after usefulness. And it is the earnest prayer of the Saints that He who watches over the destinies of all may bless and preserve brother Taylor for many years to come, or as long as life is to be desired, and that when his final summons comes, he may go hence peacefully to join his brethren and co-workers in a higher sphere of action, and eventually attain the full reward of his integrity and good works in the eternal presence of God. —*News.*

[We add our best wishes for the continued good health, and general prosperity and happiness of our beloved President, who has through a long and eventful life maintained that firm reliance upon God, which has brought him to the front in the Church, and made him our worthy example in the religion of Jesus Christ. Let the Saints emulate his integrity, his zeal and his unceasing faith in the God of Israel, and they will soon reach the promised blessings. We say to Brother Taylor, God bless thee, thou leader of Israel, thou man of God, and may thy Savior lengthen out thy days on the earth till he shall come in his glorious kingdom to give the righteous their everlasting reward!—ED.]

We are not so much known by our faith, for that is within us; but men judge us by our works, which are visible to them.

Conceit in all its forms is the token of a shallow nature; but, when it strives to exalt itself by overthrowing another, and to appear well by making others appear ill, it is not only shallow, but mean and cowardly.

Every enterprise of life, from the simplest to the most complex, has its necessary drudgery. On the faithful performance of this is founded all true success; and only those who are willing to bear the burden with courage, energy and perseverance, have any right to expect prosperity.

No man should do more work of muscle or of brain in a day than he can thoroughly and perfectly recover from in a good night's rest. Up to that point exercise is good; beyond are waste of life, exhaustion, and decay. When hunger calls for food and fatigue demands rest, we should take them, and keep the balance of life. When we take stimulants to spur our jaded nerves or excite an appetite, we are wasting health, and shortening life.

Years of prosperity following one upon another in unbroken succession have a strong tendency to make us blind and deaf to the deeper teachings of events. We take the world as it is, and, finding it full of good things, we allow ourselves to be bribed with comforts. But after a time a bolt flashes across our bright sky, and in a glance we read the tremendous possibilities of existence to which we have deliberately blinded our eyes.

JUDICIOUS HELP.—It is much easier to bestow money out of a well-filled purse than to take pains to discover the real needs of mind or character and minister to them by wise methods and in a delicate manner. It is much easier to supply the wants of a child than to teach him how to supply them for himself, and far easier to give him the results of our own labor than to train him in those habits of industry and perseverance which will enable him to reap the harvest of his own well-taxed energies. Yet the one is a positive injury, the other an actual good; the one cuts at the root of all human progress and happiness, the other cherishes and nourishes it till it reaches perfection.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 29, 1880.

THE PROMISES OF GOD.

One of the greatest sources of consolation to the Saints, is the fact that very special promises were made unto the Lord's people by all the prophets since the world began. We have been the subject of their theme from the very beginning, and the Lord has caused them to look forward to this day with the eye of faith and the spirit of prophecy; and in the visions of heavenly things which they saw, our future of brightness was portrayed to their understandings, for a wise purpose and for God's glory. See, for instance, the time when the Prophet Malachi predicted the great destruction of the wicked, when the Lord shall destroy them that fight against him, "And the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Church waited from April 1830, till April 1836, for the fulfillment of the latter part of this great prophecy. But on the last-named date, in the Temple of the Lord built by the Saints in Kirtland, Ohio, the prophet Elijah appeared unto Joseph Smith and Oliver Cowdery, and the vision is described in the book of Doctrine and Covenants, page 405, verse 13,* in the following language: "After this vision had closed (speaking of Elias), another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may

* All the quotations from the Book of Doctrine and Covenants found in this article are from the New Edition.

know that the great and dreadful day of the Lord is near, even at the doors." But previous to this, an angel had spoken to the Prophet Joseph, on the 21st of September, 1823, in the house of Joseph's father, in the following words: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at my coming." (See page 80, Book of Doctrine and Covenants.)

Again we find allusion made to this great event in part of a revelation given through Joseph the Seer in Fayette, New York, September, 1830. Verse 9 of that revelation says: "And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse." Hence we see that the Lord had abundantly foretold both through his ancient and modern prophets, the great event, which opened up the principle of redemption for the dead, by causing those of the present generation who embrace the Gospel, to feel after their forefathers in the spirit world: those who died since the "falling away" from the primitive Church, in the dark days which followed the martyrdom of the apostles. And we marvel at the short-sightedness of this perverse generation, when we reflect on the great and important promises that are being fulfilled concerning the Saints in our day. And the signs of the times indicate that not long hence the attention of the people will be drawn in an unmistakable manner to the prophecies concerning the "distress of nations," which the Savior predicted should immediately precede his second coming. We say to the Saints, Fear not, ye chosen people of God, be ye comforted, for your redemption draweth nigh, and a reward awaiteth you that shall startle the wicked from their iniquity, and cause them to wonder at the greatness of the God we serve. For we live in "perilous times," and the adversary seeketh to destroy God's people, but he shall not be able to accomplish it, if they rely on the promises made unto them by his servants.

DEATH OF JUDGE WRIGHT.—We clip from the *Deseret News* of the 8th instant, the following telegram to President Taylor:

"BRIGHAM CITY, Nov. 8, 1880.

"President John Taylor,—Brother Jonathan C. Wright quietly and peacefully departed this life at five minutes to 12 o'clock..

"LORENZO SNOW."

The *News* supposes the cause of the Judge's death was dropsy, as he had for many years been a sufferer from that disease. Brother Wright was a man of sterling and unflinching integrity to God's work, and was an able man in many respects. For a series of years he was almost a standing member of the Utah Legislature, being re-elected again and again, and in that body he distinguished himself as a man of much judgment and practical good sense. He was greatly beloved by the community where he lived and was best known; and among his other numerous friends we pray the God of the fatherless to comfort his family, and give them power to become re-united with their worthy sire in the morning of the First Resurrection.

OMISSION.—Through an unintentional oversight in condensing the minutes of the conference held in Birmingham on the 14th instant, we omitted the remarks of Elder J. W. Wiser, we therefore now state that he spoke during the afternoon of that day, immediately following Elder Davis, and after briefly referring to his labors, and acknowledging his own weakness in advocating the work of God, he bore a faithful testimony to the truth of the Gospel, urged all to investigate its doctrines, and the Saints to live faithfully up to what God had revealed, that they might have eternal life.

ABSTRACT OF CORRESPONDENCE.

By letter from President Wilhelmsen, dated Lorentzengade No. 14, Copenhagen, on Nov. 9, 1880, we learn that nine of the elders appointed to labor in Scandinavia arrived there on the 6th inst. all well, and had gone to their various fields of labor. The Mission, under brother Wilhelmsen's watchcare, was in a prosperous condition.

CORRESPONDENCE

LETTER FROM ZION—DOINGS OF THE SEVENTIES.

Salt Lake City, October, 1880.

President A. Carrington.

Dear Brother,—As the Seventies and Saints generally in the British Isles and elsewhere, and yourself in particular, might feel interested in knowing something of what that great branch of the priesthood in the kingdom of our God and Father in heaven—the Seventies—is doing, I send you a synopsis of a report of the same for publication (if worthy) in your valuable and swift-winged messenger, the STAR; giving an account of the labors of our esteemed and venerable brother, Elder Joseph Young, sen., and his co-laborers of the First Council of the Seventies.

During the six months preceding the late General Conference, fifty-one Seventies have responded to the call to go on missions, having their names placed on our missionary list and sent up to the Twelve Apostles. In addition to which, thirty other names had been forwarded up who had not been previously called at the April Conference, but who have now gone to their several fields of labor. And still in addition to this some twenty are on our reserved list whose names have not been forwarded up. We are corresponding with our brethren in every Stake of Zion in the Territory. When we find the country of which they are natives; that they can obtain the means to travel to their several fields of labor; can sustain their families during their absence; can present credentials from their bishops where they reside of their good standing in the Church; are satisfied that they are true representative men of the cause and kingdom of God on the earth, and are fully qualified to preach the Gospel; their names are then sent to a committee of the Twelve Apostles for their acceptance and approval.

For the purpose of aiding us in the selection of elders from this body of men, forms have been distributed for the purpose of obtaining names from every ward and settlement throughout the Territory, also the number of their quorum, standing, age, financial condition, etc. A large bulk of these reports have come to hand, and have greatly facilitated our choice of these heralds of salvation.

Brother William W. Taylor, of the First Presidents of Seventies, has been organizing the Seventies in the Salt

Lake Stake of Zion, in a Ward capacity, with a view of extending these organizations throughout the Territory, if they meet with the approval of the Presidency of the Church. This will greatly assist us in getting access to them, and in reaching every Seventy in the Territory; in the selection of missionaries and bringing about many other objects which I think will work very successfully to the missionary cause; the wisdom of which must be very apparent.

It is not designed that these organizations shall interfere with the quorums already formed, nor conflict with, or abrogate the local authorities or organizations of Wards or Stakes; but rather to encourage the Seventies at home, to labor for the enhancement of every project that has for its object the salvation of souls; the promotion of the interests of the institutions organized for the benefit of the young, and to labor in those fields of usefulness, essential to the building up of the kingdom of God in a local capacity, under the presidents and bishops of their respective Stakes and Wards.

Our beloved Brother Joseph Young, sen., with the First Presidency of Seventies, have been holding conferences of the Seventies, or one or two day's meetings, during the past summer. They have visited some of our principle cities and towns, viz.: Willard, Brigham City, Nephi, American Fork, Provo and, nearer home, Mill Creek and West Jordan Wards. In their tour they have notified the Presidents of Seventies in surrounding settlements of their appointments, and the brethren have generally put in an appearance at their meetings. The bishops and authorities welcomed them and kindly entertained them, encouraging them by their presence and valuable instructions. At each meeting five or six would occupy the time by giving short discourses, which were attended with the power and Spirit of God.

The instructions given was for the Seventies to fully qualify themselves to fill the especial call laid upon them to proclaim the Gospel to the nations; to assist in the labors devolving upon the priesthood, especially those of a practical nature, and to stimulate them with renewed zeal and energy in the performance of the high obligations resting upon them. Many of the Saints also attended, who were cheered and instructed,—whose feelings harmonized with the teachings imparted.

With great respect and esteem, I subscribe myself, your brother in the Gospel covenant,

ROBERT CAMPBELL.
Clerk of First Council of Seventies.

Newcastle-on-Tyne, Nov. 19, 1880.
President A. Carrington.

Dear Brother,—I am pleased to state that the work of God in the Newcastle and Durham Conference is progressing. There has been a good number added to the branches by baptism since my letter to the STAR of September 8th.

The Sunderland Branch for a long time has been very weak, and, to all appearances, could not have existed much longer as a branch: but, I am happy to say, that it has now revived, by the addition of eight members,—three of these being re-baptisms and five new baptisms. I baptized some of them in the sea after the evening meeting on Sunday the 14th inst. It was a rough and stormy night; but notwithstanding some of the strangers who attended the evening meeting followed us on to the sands and watched the ceremony that was performed in the sea; and the prospects are good for other additions to that branch. The distribution of tracts, under the management of R. F. Newby, is creating quite an enquiring spirit amongst the people. I learn that one of these new members has been a local Baptist preacher for ten years, and like Saul he has been a great persecutor of the Saints, for which he is sorry and has truly repented; obeyed the Gospel and has obtained a testimony for himself that the work is of God: which testimony he is very anxious to make known to his friends and associates, and which has made quite a talk amongst them—to see such a great change in his views from the Baptists to the "Mormons" faith. He is an intelligent man and if humble will do much good in spreading the truth.

At Darlington two very intelligent

people have been baptized, and others at that place will, I think, soon follow in their footsteps by obeying the Gospel. Also one new member has been added to the Newcastle Branch by baptism, while the prospects throughout the conference are very flattering.

Elders Parkinson, Holbrook, Tingey and the two Butlers are laboring energetically, holding meetings and distributing tracts wherever they can get the people to receive them. The local brethren as a general thing throughout the conference are very energetic and doing all they can to get the Gospel before the people through the written word and by inviting them to attend the meetings.

Last week I accompanied Elder W. H. Butler around his district to make him acquainted with the country and the Saints. One day, after traveling twelve miles to a place named Cheverton Colliery (a part I had not visited before), where two sisters and a brother reside—the rest of the people in the village being Primitive Methodists, who seeing us pass, supposed we were ministers of their faith, sent to where we were staying to know if there would be a meeting held that night. Sister Martin asked if we would hold a meeting. "Of course," we said with pleasure; we were around for that purpose,—to preach the Gospel to the people. Sister Martin informed them a meeting would be held, and sent her daughter to ask for the schoolroom to hold the meeting in. The man in charge of the school answered yes, and said he would have the gas and fire lighted. Sister Martin then sent a boy around the village to tell the people that two ministers from America were going to preach in the schoolroom at 6-30 p.m., and invited them all to come. At the time appointed the place was well filled with both sexes, with the choir on hand to sing for us. We walked to the stand and were careful not to divulge who we were until we had preached the Gospel to them. After inviting the choir to sing, which they did, Elder Butler offered prayer. The choir then sang again. I then read a few verses from Paul's Epistle to the Galatians, "If we or an angel from heaven preach any other Gospel," etc., after which I spoke on the first principles of the Gospel, the Spirit of the Lord giving me great freedom while doing so. My closing remarks were in bearing testimony to the truth of this work and the restoration of the Gospel and the divine mission of the "Latter-day Prophet" Joseph Smith, which was listened to with great attention. I then thanked the people for their presence and the choir for their singing, praying that the good Spirit might convey conviction to the honest and to the honor and glory of God.

My health is good and I feel well in the work, having no other object in view but to labor for the soul's salvation of the children of men and the building up of God's kingdom on the earth.

Praying God to bless you in your labors throughout the Mission, with kind regards to all,

Your brother in the Gospel,

W. R. Webb.

THE WORK IN NEW ZEALAND.

[We clip the following interesting letter, of Elder George Batt, from the *News*, so that the elders and Saints in Europe may know how the work of God is progressing in countries afar off.]

Auckland, New Zealand,
Sept. 10, 1880.

Editor Deseret News:

The last time I wrote to you was on the 14th of July, from Timaru. I held a few meetings there afterwards, and on the 21st inst. I baptized a young lady. On the morrow I started to Oamaree, which is situated about sixty miles further south. It is a beautiful seaport town, with a population of about 5,000. I was a perfect stranger in the place, and advertised my arrival, and that I would be prepared to give correct information about the "Mormons." My presence soon gave rise to a great deal of ex-

citement. On the Sunday following I held two meetings in the St. Andrew's Hall, which were well attended, and good order was observed throughout. After we left the hall, several inquired further of our principles. I gave to all, who would accept, some of our tracts, and sold some of our Church works. During the week the papers gave as good reports as could be expected. The editor of the North Otago *Times* hoped the "Mormon" elder would be given a fair hearing, and that I would enjoy my visit to Oamaru, although he thought "Mormonism" was out of place and date. The "Christian Brethren" called a meeting to openly denounce the "'Mormon' impostor." However, the truth had taken hold of some, and they felt disposed to stand by it. One of their members took the trouble to come about three miles to convince me of my error. I preached to him the Gospel in plainness, and he acknowledged, as an honest man, that what I taught was Bible truth, saying, "Thou almost persuadest me to be a Saint." He was in the "Christian Brethren" meeting alluded to, and defended our doctrines. The next Sunday I held two meetings, and at the close two families gave me their names for baptism. I attended to the ordinance on the 2nd of August, and blessed their children, seven in number.

My time now came to leave Oamaru, as I had promised to be in the city of Dunedin at a certain date. I arrived there on the 6th inst., held several meetings, and baptized sister Pyson and son.

We have an elder that was ordained in Timaru doing a very good work there—his name is Henry Williams. I now received some important requests to come to Auckland to attend to something very pressing. I hardly knew what to do under the circumstances, as there was only myself from Zion in this island, and many calls to hear the Gospel. I laid the matter before the Lord, and, in consequence, I felt it my duty to come to this city. I proceeded to Timaru, gave the Saints some instructions, baptized four persons, and came on to Christchurch, held a few meetings, baptized one man, and set apart Elder Peter Nordstrand to take charge of the mission in the middle island, with Elders Ola Larson and Henry T. Morrison as his counselors. I left Christchurch on the 3rd inst., by the S.S. *Rotomahana*. We called at Wellington, the seat of government, on our way, to take aboard the governor, Sir Hercules Robinson, who was leaving for the Cape of Good Hope, to be governor there. Sir Hercules has been a great man for racing. He never won the confidence of the people, but they could not do less than make a great demonstration. There was plenty of sweet music, gun firing and singing, which was very impressive indeed. It was a beautiful evening, and the sun was just hiding its glory when we steamed out of the scene. As we were leaving the wharf some one sang out "three cheers for the Mormon." During the few hours we staid and visited brother Allington's family at Kareava, but I missed him in the town. I arrived here last Tuesday, after a pleasant passage. We have been very busy ever since in trying to restore order and peace. Last night we sat in a priesthood meeting from 7.30 p.m. until 4.30 a.m., and to-day I feel rather sleepy, but there is not much chance of getting a rest. Elder John P. Sorensen will leave here in a few days for the Scandinavian settlements, where I believe he will do good. I do hope that other good elders will be called at the coming conference to labor in this land. Six elders would find plenty to do here. At this hour I am invited to go to several places to preach the Gospel, but cannot. I wish to be kindly remembered to the Saints from this country, and brothers Pearce, Shreeve and Gronlund, with whom I used to labor.

I must now conclude, praying the Lord to bless and prosper Zion, and His cause in all the earth.

Yours in the Gospel,

GEORGE BATT.

[On October 6th, Elder Batt wrote again as follows:]

I would like to call your attention to the Maoris, the natives of this coun-